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THE OLDEST GOSPEL.

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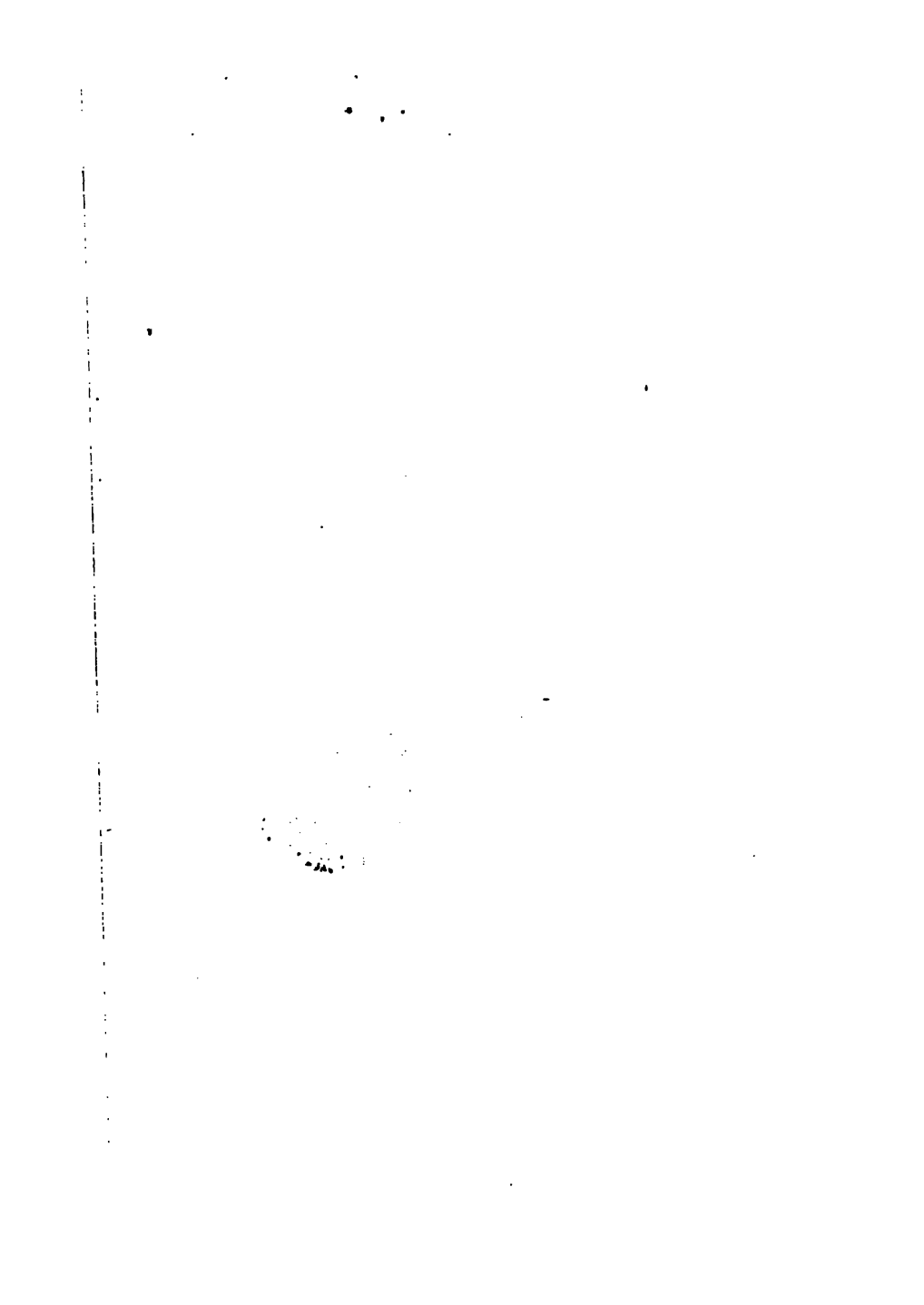
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THE OLDEST GOSPEL.

Passages from the First Canonical Gospel, supposed to form the Original Hebrew Gospel written by Matthew the Apostle, translated into English; with an Introduction.



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INTRODUCTION.

1.

EVERY Christian desires to obtain as accurate a knowledge as possible of the teachings of Jesus Christ, and in consequence treasures the gospels in which he finds those teachings recorded. Criticism has shown us however that there is very great difficulty in deciding how far certain verses, and even certain chapters, in these gospels are to be depended on as genuine, since the authorship of the gospels, the process by which they came into their present form, and the extent to which additions have been made to them by later hands, are all matters on which the learned differ in opinion. Remembering these facts, many persons are almost in despair of obtaining any exact and trustworthy information as to what Christ taught; they feel as though the foundations of Christianity were shaken. To meet this difficulty, I here aim at producing a translation of the earliest Christian Scripture containing the teachings of Christ,—and giving the discourses of Jesus, as they were preserved by one of the Apostles. How far there is sufficient ground for supposing this can be done, the reader must judge from the contents of these introductory pages. If there is even an approach towards success in the undertaking, the result will be full of interest and instruction to every religious thinker.

2.

The origin and mutual relations of the first three gospels form a problem that has been the subject of much critical investigation. The clue to its solution is furnished by Dr. Réville in his "*Etudes Critiques sur l'Evangile selon S. Matthieu.*" To that work I refer those who wish to pursue the investigation, merely stating here its result. This is—that our first gospel, as it now stands in the Greek Testament,

iv.

consists of *four* parts ; 1. A collection of the discourses of Jesus, first written in Hebrew by Matthew, and here translated into Greek ; 2. An anecdotic gospel, written by Mark, of which the second canonical gospel is for the most part a reproduction ; 3. A certain number of traditionary narratives ; 4. Some additions introduced by the writer who reduced the whole into its present form. The two latter parts comprise only a very small proportion of the whole.

The general tradition of antiquity informs us that Matthew wrote in Hebrew. Especially Papias, who lived in the former half of the second century, says "Matthew wrote the *discourses* in the Hebrew language, and each one translated them as he could." The first canonical gospel contains discourses of Jesus, which answer to the description of Papias, and when you take these away, the remainder corresponds very nearly with the second canonical gospel. These passages, which do not appear in the second gospel, have a peculiar character of their own, and one that is entirely in favour of the supposition that they are the work of Matthew. The theory that thus accounts for the peculiar relations of the two first gospels has the general assent of modern critics in its favour, and may be regarded as established.

We have then in these "Discourses" of Jesus, written originally in Hebrew, by Matthew (or Levi) one of the first Christian writings ever produced, and the earliest record of the teachings of the Founder of our Religion.

8.

If the first canonical gospel, as we possess it, is founded on "discourses of Jesus" written by Matthew, is it possible to separate the component parts ? Can we, by a process of analysis, obtain the original work of Matthew ? In answer to these questions, it has been already pointed out that there is in the first gospel a series of discourses, which have nothing corresponding to them in the second gospel ; and that when we take away these discourses from the first, what is left corresponds nearly entirely with the second, while portions of the discourses are found scattered through the third, gospel. Now the passages thus peculiar to the first gospel have, as I have said, a character of their own ; they contain—the phrase "kingdom of

heaven," 32 times, while it is never found in the second gospel;—the phrase "Father in heaven," 22 times, while it occurs only once in the second gospel. Besides these and other verbal peculiarities, they have a special reference throughout to the establishment of a coming reign of the Messiah, and are marked by a prevailing Judaism of tone. On these grounds Dr. Réville indicates certain portions of the first gospel, as being translations of the Hebrew "discourses of Jesus," which was the work of Matthew. I have for the most part adopted his conclusions, omitting only a few verses as to which there seemed some doubt, because I desire to include no sections which may not with tolerable certainty be attributed to Matthew.

4.

The "discourses" written by Matthew, seem to have formed a systematic whole, with a specific design, namely to exhibit the teachings of Jesus in regard to a coming "kingdom of heaven." This is spoken of as though it was about to be established in some external, visible form, and its benefits were to be confined to a certain portion of mankind, those prepared at its establishment, for its reception. At the same time many expressions are used which seem appropriate only to a spiritual influence. That Jesus had come on earth to inaugurate this kingdom, and that he would, ere long, come again to consummate it, seems the central idea. Dr. Réville regards the Seven Discourses as all distinctly referable to this central idea, and names them 1. The Legislation, 2. The Propagation, 3. The Apology, 4. The Description, 5. The Hierarchy or the Internal Relations, 6. The Maledictions, 7. The Establishment. This is probably an attempt to attribute to the "discourses," a definite system more appropriate to a modern French theologian than to an ancient Hebrew apostle. But it is possible to trace some thread of unity running through the whole, and the perception of this adds to the interest with which we study the successive discourses. I have attempted, in the analysis, to indicate the general scope and intention of the writing, but I have kept the analysis separate from the translation of the writing itself, that this may be left without interference to produce its due impression on the mind of the reader.

The text from which my translation is made is substantially that of Griesbach. But whenever the Sinaitic and Vatican M.S.S. agree in a reading I have adopted that reading. In most cases this consists in the omission of words found in the received text, and the variations are seldom of much importance. I have endeavoured to make the translation as literal as possible, and to place the English reader, as far as I can, on a level with one who understands Greek, by an exact representation of the original. In a few passages, where it seemed necessary in order to express the meaning accurately, I have added a free translation or paraphrase in a note. The quotations from the Old Testament are indicated by the peculiar printing, and the exact references are added in the margin. When it is necessary to insert words in the English which have no corresponding words in the Greek, these are included in brackets.

The Greek word translated "heaven" is in the singular when it denotes the material heavens, as in the phrase "heaven and earth shall pass away," but in the plural when it refers to a spiritual state, as in "Our Father who art in heaven." Whenever it is in this plural form, I indicate this in the translation by printing it in inverted commas,—"heaven."

In some cases I have ventured to transpose the sections in order to make the connection of the several parts more evident.

It has been my wish always to translate each Greek word by the same English word, but there are cases in which this cannot be done, if the passage is to be fully and correctly understood by the unlearned reader. Thus, the same word sometimes means simply 'a religious teacher' and sometimes one of the recognised Hebrew 'prophets.' In some passages to translate it 'prophet' gives the false idea that an inspired utterer of predictions is referred to, and in others to translate it 'teacher' destroys the historical reference it there conveys. So the same word is translated 'life' or 'soul.' We cannot translate Matt. vi. 25, 'Be not anxious for your *soul* what ye shall eat,' nor Matt. x. 28, 'Fear him who is able to destroy both *life* and body in Gehenna.' The Greek word means in some cases 'life,' and in others the 'immortal part of man which survives the body's death,' and the sense

of each passage must show us which of these meanings to assign to it. Gehenna is translated 'hell' in the common English Bible. I have preferred to retain the Hebrew word. Its original meaning was the valley of Hinnom where the filth of the city and the corpses of malefactors were cast. Hence it came to be used for any extremely severe punishment, and figurately for the state of the wicked after death. It frequently has traces of both these meanings united.

These explanations will serve to indicate that my desire throughout has been to meet the wants of the unlearned but thoughtful reader. The scholar will find nothing new to him, nothing he cannot gain from his Greek Testament for himself. Even he may however be struck with the picture which these portions of the first gospel present of a homogeneous composition, when thus detached from their context. By the careful perusal of them, as far as possible with an unprejudiced mind, we arrive, I feel convinced, at an accurate idea of what Christianity was among the first followers of Jesus.



ANALYSIS
OF THE
SEVEN DISCOURSES
CONCERNING THE
KINGDOM OF HEAVEN.

DISCOURSE I.

"The Legislation"—"The Sermon on the Mount." Matt. v. vi. vii.

1. The subjects of the kingdom. v. 3—16.
 - a. Their characteristic qualities. v. 3--10.
 - b. Their peculiar responsibility. v. 11—16.
2. The kingdom a fulfilment of the Law. v. 17—19.
3. The righteousness of the kingdom distinguished from Pharisaism. v. 20—48; vi. 22, 23; vii. 12; in regard to
 - a. Murder. v. 21—26.
 - b. Adultery. v. 27—30; vi. 22, 23.
 - c. Divorce. v. 31, 32.
 - d. Oaths. v. 33—37.
 - e. Retaliation. v. 38—42; vii. 12.
 - f. Love and Hate. v. 43—48.
4. The righteousness of the kingdom distinguished from ostentatious ceremonialism. vi. 1—18; vii. 1—5; in regard to
 - a. Alms-giving. vi. 2—4.
 - b. Prayer. vi. 5—15.
 - c. Fasting. vi. 16—18.
 - d. Judgment of others. vii. 1—5.
5. The kingdom to be preferred to earthly treasure, and earthly care therefore discouraged. vi. 19—34.
6. Encouragements to Prayer. vii. 7—11.
7. The gate of the kingdom strait. vii. 13, 14.
8. Obedience in action the only qualification for entering the kingdom. vii. 15—27.

DISCOURSE II.

"The Propagation"—"The Apostolic Commission." Matt. vii. x.

1. The proclamation of the kingdom. vii. 6; x. 5—8.
 - a. To the Israelites only. vii. 6; x. 5, 6.
 - b. The commission. x. 7, 8.

xii.

2. The manner of preaching the kingdom. x. 9—16.
 3. The results of the preaching. x. 23—42.
 - a. Persecutions. x. 23—33.
 - b. Divisions. x. 34—39.
 - c. Rewards of discipleship. x. 40—42.
-

DISCOURSE III.

"The Apology"—"The Evil Generation." Matt. xi. xii.

1. John the Baptist the forerunner of the kingdom. xi. 7—15.
 2. The generation that rejected the kingdom. xi. 16—19, 21—24.
 - a. Inconsistent in conduct. xi. 16—19.
 - b. Unworthy of its privileges. xi. 21—24.
 3. The kingdom offered to the suffering and humble. xi. 25—30.
 4. The evil generation condemned. xii. 25—40.
 - a. For ascribing good deeds to Satan's power. xii. 25—30.
 - b. For evil words. xii. 31—37.
 - c. For demanding a sign. xii. 39.
 5. The evil generation warned by examples. xii. 41, 42.
 6. The evil generation *relapsed* into sin and therefore to be shut out from the kingdom. xii. 43—45; viii. 11, 12.
-

DISCOURSE IV.

"The Description"—"The Parables of the kingdom." Matt. xiii.

1. Happiness of those taught concerning the kingdom. xiii. 10, 17.
2. Parables. xiii. 24—33, 44—48, 52.
 - a. The Leaven. xiii. 33.
 - b. The Mustard-seed. xiii. 31, 32.
 - c. The Pearl-merchant. xiii. 45, 46.
 - d. The hidden Treasure. xiii. 44.
 - e. The good Seed and the Tares. xiii. 24—30.
 - f. The Net and the Fishes. xiii. 47, 48.
 - g. The Householder. xiii. 52.

DISCOURSE V.

"Internal Relations"—"Superiority in the kingdom." Matt. xviii, xx, xxi.

1. The humble to be exalted. xviii. 2—7, 10, 11.
2. The wanderers to be sought for. xviii. 12—15.
3. Offending brothers to be forgiven. xviii. 15, 22—35; Luke xvii. 4.
4. The last shall be first. xx. 1—16; xxi. 28—30, 43; xxii. 2—14.
 - a. Parable of the vineyard. xx. 1—16.
 - b. Parable of the two sons. xxi. 28—30.
 - c. Parable of the wedding-feast. xxii. 2—6, 7—14; xxi. 43.

DISCOURSE VI.

"The Maledictions"—"Warnings against Pharisaism." Matt. xxiii.

1. Warning against Pharisaic Ostentation and self-seeking. xxiii. 2—12.
2. Denunciation of Pharisees. xxiii. 13—36.
 - a. Shutting the kingdom of "Heaven." xxiii. 13.
 - b. Making proselytes. xxiii. 15.
 - c. Ideas about oaths. xxiii. 16—22.
 - d. Tithes to neglect of justice, &c. xxiii. 23, 24.
 - e. Attention to outside cleansing. xxiii. 25, 26.
 - f. Whited Sepulchres. xxiii. 27, 28.
 - g. Conduct as to the prophets. xxiii. 29—36.
3. Lamentation over Jerusalem. xxiii. 37—39.

DISCOURSE VII.

"The Establishment"—"Eschatology." Matt. xxiv. xxv.

1. The coming of it conspicuous and without warning. xxiv. 11, 12, 26—28, 37—41.
2. The necessity of being ready for it. xxiv. 42—51.
3. The parable of the ten Virgins. xxv. 1—13.
4. The parable of the talents. xxv. 14—30.
5. The King dividing all nations. xxv. 31—46.

SUMMARY.

THE writer commences with a general description of the coming kingdom, its laws, the characteristics of its subjects and its principal requirement. He next gives a sketch of the method in which a knowledge of the approach of the kingdom was to be spread abroad in the world, and the reception that awaited its missionaries. In the third discourse he answers the objections of those who refused to listen to the preaching, and warns them of the consequences of their rejection. In the fourth, the kingdom is described by means of a succession of parables; in the fifth, its peculiarities in the treatment of the humble, the wanderers, the offenders are dwelt on, and a welcome is announced to those who even late seek an entrance into it. The sixth discourse again assumes an antagonistic tone and is directed against the men who not only themselves refused to enter the kingdom but set obstacles in the way of others who wished to enter. And the seventh discourse, after emphatic warnings to be prepared for the moment when the final establishment of the kingdom shall be proclaimed, concludes with a striking picture of the enthronement of its king, and his judgment between those who had qualified themselves to be his subjects and those who were banished into outer darkness.

THE DISCOURSES
OF
JESUS, THE CHRIST;
AS RECORDED BY
LEVI, ONE OF THE TWELVE.



DISCOURSE I.

1.

[a]

Happy the poor in spirit, for theirs is the kingdom of "heaven";

Is. lxvi. 2.

Happy the mourners, for they shall be comforted ;

Happy the meek, for they shall inherit the earth ;

Ps. xxxvii.
11.

Happy the hungry and thirsty after righteousness, for they shall be filled ;

Happy the merciful, for they shall receive mercy ;

Happy the clean in heart, for they shall see God ;

Happy the peacemakers, for they shall be called sons of God ;

Happy the persecuted on account of righteousness, for theirs is the kingdom of "heaven."

[b]

Happy are ye, when they shall reproach and persecute you, and shall speak every evil word against you, on account of me ; rejoice and be glad, for your reward [shall be] great in "heaven," for thus they persecuted the teachers who were before you.

Ye are the salt of the earth ; if the salt become tasteless, how can it be made salt again ? It is no longer good for anything except to be thrown out and trodden on by men.

Ye are the light of the world ; a city set on a hill cannot be hid ; neither do they light a lamp and put it under

a measure, but on the lamp-stand, and it gives light to all those in the house. So let your light give light before men, that they may see your good works, and glorify your Father who is in "heaven."

2.

Think not that I am come to make an end of the law and the prophets; I am come not to make an end of but to make full. For in truth I say to you, till heaven and earth pass away, one dot or one line shall not pass away from the law, until all things shall be. Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called least in the kingdom of "heaven," but whoever shall do and shall teach, he shall be called great in the kingdom of "heaven."

3.

I declare to you now, that unless your righteousness shall abound beyond the Scribes and Pharisees, ye shall by no means enter into the kingdom of "heaven."

[a]

Ye have heard that it was said to them of old "Thou shalt not kill," and whosoever shall commit murder will be in danger of "the judgment"; but I say to you that whosoever is angry with his brother will be in danger of "the judgment"; and whosoever shall say to his brother 'thou vile fellow' will be in danger of "the council"; and whosoever shall say 'thou reprobate' will be in danger of "the Gehenna of fire."¹ If therefore thou art carrying thy offering to

Ex. xx.
13.

1. Three punishments are here mentioned in gradation of severity; "The judgment," a local tribunal, could only inflict slighter penalties; the "Council," or Sanhedrim, had more power, and the "Gehenna of fire" was the most severe doom of the greatest malefactor. (See Introduction.) In like manner three offences are mentioned of different degrees of criminality; first—anger; second—abuse, calling a man "Raca," that is vile and good for nothing; third—calumny, calling a man "Moreh" or fool, in the sense of his being destitute of the Hebrew quality of wisdom which included moral and religious as well as intellectual qualities. The whole passage might be thus paraphrased in modern language.—"He who indulges in anger deserves to be taken

the altar, and there rememberest that thy brother has something against thee, leave there thy offering before the altar, and go first, be reconciled to thy brother, and then come and bring thy offering. Come to an agreement with thy adversary quickly while thou art with him on the way [to the magistrate], lest afterwards thy adversary bring thee before the magistrate, and the magistrate deliver thee to the officer, and thou be cast into prison; truly I say to thee, thou wilt by no means come out thence, till thou hast paid the last farthing.

[b]

Ye have heard that it has been said, "Thou shalt not commit adultery," but I say to you that every man who looks on a woman lusting after her, has already committed adultery with her in his heart. If thy right eye lead thee into sin, pull it out and cast it from thee, for it is profitable for thee that one of thy limbs should perish, and not thy whole body be cast into "gehenna"; and if thy right hand lead thee into sin, cut it off and cast it from thee, for it is profitable for thee that one of thy limbs should perish, and not thy whole body be cast into "gehenna." The lamp of the body is the eye; if then thy eye is single, thy whole body shall be enlightened, but if thy eye is evil, thy whole body shall be darkened; if then the light that is in thee be darkness, how great the darkness!

[c]

It has been said, "whoever wishes to divorce his wife, let him give her a bill of divorcement"; But I say to you whosoever divorces his wife, unless on account of fornication, makes

before the magistrates; he who utters abuse deserves to be committed for trial at the assizes; he who by calumny ruins the character of another deserves to be hanged, drawn and quartered."

her commit adultery, and whosoever marries a divorced woman commits adultery.

[d]

Again ye have heard that it has been said to them of old, "Thou shalt not forswear thyself, but shalt perform to the Lord thy oaths." But I say to you, swear not at all, neither by heaven, for it is the throne of God, nor by the earth, for it is his footstool, nor by Jerusalem for it is the city of the great king; nor shalt thou swear by thy head, for thou canst not make one hair white or black. But let your word be "yea, yea,"—"nay, nay"; what is beyond these is from the evil [one].

Is. lxx
1.

Ps. xli
2.

[e]

Ye have heard that it has been said "eye for eye, and tooth for tooth"; but I say to you not to stand against the evil [one], but whosoever shall smite thee on thy right cheek, turn to him also the other, and whosoever wishes by going to law with thee, to take away thy coat, yield to him also the cloak; and whosoever shall press thee into his service to go with him one mile, go with him two; give to him that asks of thee and turn not away from him who wishes to borrow of thee. All things whatsoever ye wish that men should do to you, do ye also the same to them; for this is the law and the prophets.

Ex. xxi
24.

[f]

Ye have heard that it has been said, "Thou shalt love thy neighbour and hate thine enemy"; but I say to you, love your enemies, and pray for them that persecute you, that ye may be sons of your Father who is in "heaven," for He causes his sun to rise on bad and good. For if ye love those who love you, what reward have ye? do not even the tax-gatherers the same? And if ye salute your

brothers only, what do ye more than others, do not even the heathen the same? Be ye therefore perfect, even as your Father who is in "heaven" is perfect.

4.

Take heed that ye do not your righteous deeds before men, to be seen by them; if ye do ye have no reward from your Father who is in "heaven,"

[a]

When therefore thou givest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be glorified by men; truly I say to you they receive their own reward. But when thou givest alms let not thy left hand know what thy right hand giveth, that thy alms may be in secret, and thy Father who seeth in secret, himself shall reward thee.

[b]

And when thou prayest, thou shalt not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the high-ways, that they may be seen by men. Truly I say to you they receive their own reward. But when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father, who is in secret, and thy Father who seeth in secret shall reward thee. But when ye pray, do not speak with meaningless cries, like the Gentiles, for they think that in their much speaking they will be heard. Do not then be like them, for your Father knoweth what things ye have need of before ye ask him. Thus then pray ye—"Our Father who art in "heaven," hallowed be thy name; thy kingdom come; thy will be done, as in heaven also on the earth; give us this day our daily bread; and forgive us our debts as we also have forgiven our debtors; and bring us not

into trial, but rescue us from the evil [one].” For if ye forgive men their transgressions, your heavenly Father will also forgive you ; but if ye do not forgive men their transgressions, neither will your Father forgive your transgressions.

[c]

And when ye fast, be not of a sad countenance, like the hypocrites ; for they darken their countenances that they may appear to men to fast. Truly I tell you, they receive their own reward. But thou, when thou fastest, anoint thy head and wash thy face, that thou may'st not be manifest to men to be fasting, but to thy Father who is in secret, and thy Father who seeth in secret shall reward thee.

[d]

Judge not that ye be not judged ; for with what judgment ye judge ye shall be judged, and in what measure ye measure, it shall be measured to you. And why dost thou look at the straw in thy brother's eye, but dost not pay attention to the beam of wood in thine own eye ? Or how wilt thou say to thy brother, ‘come, let me pull out the straw from thine eye,’ when behold there is a beam in thine own eye ? Cast out first the beam out of thine own eye, and then thou wilt see clearly to pull out the straw out of thy brother's eye.

5.

Treasure not up for yourselves treasures on the earth, where moth and rust waste away and where thieves break through and steal ; but treasure up for yourselves treasures in heaven, where neither moth nor rust wastes away, and where thieves do not break through and steal, for where is your treasure, there will be also your heart.

No one is able to serve two masters ; for either he will hate the one and love the other, or he will hold to the one and despise the other ; ye are not able to serve God and mammon. For this reason I say to you, be not anxious for your life, what ye shall eat or what ye shall drink, nor for your body, what ye shall put on. Is not the life more than food and the body than clothing ? Look at the fowls of the air, they do not sow nor reap nor gather into barns, and your heavenly Father feeds them ; are not ye much better than these ? And which of you by anxious care can add one span to his life ? And why are you anxious about clothing ? Consider the lilies of the field how they grow, they neither toil nor spin, but I say to you that not even Solomon in all his glory was enrobed like one of these ; if then God so clothes the grass of the field which to-day is and to-morrow is cast into the oven, [will He] not much more [clothe] you, oh ye of little faith ? Be not then anxious, saying, what shall we eat or what shall we drink or how shall we be clothed ? For all these things the Gentiles seek for, for your heavenly Father knoweth that ye need all these things. But seek first the kingdom of God and its righteousness, and all these things shall be given you in addition. Be not anxious about the morrow, for the morrow will be anxious for itself.¹ Enough for the day its ill.

6.

Ask and it shall be given to you ; seek and ye shall find ; knock and it shall be opened to you ; for every one that asks receives, and he that seeks finds, and to him that knocks it will be opened. Or is there any man among you,

1. This phrase has been explained as meaning—"the morrow will have its own troubles."

who if his son should ask him for bread, will give him a stone? Or if he should ask for a fish, will he give him a serpent? If then you being evil, know how to give good gifts to your children, how much more will your Father who is in "heaven" give good things to those who ask him.

7.

Enter in through the strait gate, for wide the gate and broad the way leading to destruction and many are they who go in through it; for strait the gate and narrow the way leading to life and few are they that find it.

8.

Beware of false teachers who come to you in the garments of sheep, but beneath are devouring wolves. By their fruits ye shall know them. Do men gather grapes from thorns or figs from thistles? So every good tree makes fair fruits, but the worthless tree makes evil fruits. The good tree is not able to make evil fruits, nor the worthless tree to make fair fruits. Every tree not making fair fruits is cut down and is cast into the fire. Truly then by their fruits ye shall know them. Not every one who says to me 'Lord, Lord' shall enter into the kingdom of "heaven," but he who does the will of my Father who is in "heaven." Many will say to me in that day, 'Lord, Lord, did we not preach in thy name, and in thy name cast out demons, and in thy name exercise many powers'? and then I shall declare to them, 'I never knew you, depart from me ye who work lawlessness.' For every one who hears these my words and does them, shall be likened to a prudent man who built his house on the rock; and the rain descended and the floods came and the winds blew, and they beat on that house and it did not fall, because it was

founded on the rock. And every one who hears these words of mine, and does them not, shall be likened to a foolish man who built his house on the sand; and the rain descended, and the floods came and the winds blew, and they dashed against that house and it fell; and its fall was great.

DISCOURSE II.

[a]

1.

Give not the holy thing to the dogs, neither cast ye your pearls before the swine, lest they tread them under their feet and turn and tear you.

To road of Gentiles go not, and to city of Samaritans enter not, but go rather to the lost sheep of the house of Israel.

[b]

And as ye go, proclaim, saying, 'the kingdom of "heaven" is near at hand'; heal the sick, raise the dead, cleanse the lepers, cast out demons; without price ye received, without price give.

2.

Provide not gold nor silver nor brass for your purses; nor scrip for the journey, nor two coats, nor sandals nor a staff; for worthy is the worker of his food. And into whatsoever city or village ye enter, enquire who in it is worthy, and there remain until ye go out. And entering into the house salute it, and if the house be worthy let your peace come upon it, and if the house be not worthy, let your peace turn to you again.

And whoever will not receive you, nor hear your words, when ye come out of that house or city, shake off the dust of your feet; truly I say to you it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city. Behold I send you out as sheep

in the midst of wolves ; be then prudent as serpents and harmless as doves.

[a]

8.

But when they persecute you in this city, flee to the other ; truly I say to you ye shall not finish the cities of Israel before the son of man shall come. The disciple is not above the teacher, nor the slave above his master. Enough for the disciple that he be as his teacher and the slave as his master ; if they called the master of the house Beelzebub, how much more the servants of the house ! Fear them not therefore, for nothing is veiled which shall not be unveiled, and hidden which shall not be known. What I say to you in the darkness, speak in the light, and what ye hear [spoken] into the ear, proclaim on the house tops.

And fear not those who kill the body but are not able to kill the soul ; fear rather him who is able to destroy both soul and body in Gehenna. Are not two sparrows sold for a farthing ? And one of them shall not fall on the ground without your Father. But even the hairs of your heads are all numbered. Fear not therefore, you are are of more worth than many sparrows. Every one therefore who shall confess me before men, I also will confess before my Father who is in "heaven". And whoever shall deny me before men I also will deny him before my Father who is in "heaven".

[b]

Think not I am come to send peace on the earth ; I am come to send not peace but a sword. For I am come to divide man against his father and daughter against her mother, and daughter-in-law against her mother-in-law, and a man's enemies those of his own house. He who loves father or mother more than me is not

Micah vii.
6.

worthy of me, and he who loves son or daughter more than me is not worthy of me; and whoever does not take his cross and follow me is not worthy of me. He who finds his life shall lose it, and he who loses his life on account of me shall find it.

[c]

He who receives you receives me and he who receives me receives him who sent me. He who receives a teacher in the name of¹ a teacher shall obtain a teacher's reward; and he who receives a just man in the name of a just man shall obtain a just man's reward. And whoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, truly I say to you he shall not lose his reward.

1. "In the name of" in all these clauses, may be translated, "because he is,"

DISCOURSE III.

1.

To gaze on what did ye go out into the desert ? The reeds shaken by the wind ? But to see what did ye go out ? A man robed in soft garments ? see, those who wear soft garments are in the houses of kings. But to see what did ye go out ? A teacher ? Yea, I say to you and far more than a teacher. For this is he about whom it was written, "Behold I will send my messenger, and he shall prepare the way before me." Mal. iii. 1. Truly I say to you, there has not risen among those born of women a greater than John the Baptist, but the least in the kingdom of "heaven" is greater than he. And from the days of John the Baptist till now, the kingdom of "heaven" is taken by force, and men of force seize on it. For all the prophets and the law gave religious teaching until the time of John ; and if ye are willing to receive, he is Elias who is to come. He that hath ears to hear let him Mal. iv. 5. hear.

[a]

2.

To what shall I liken this generation ? It is like children sitting in the marketplaces and shouting to their companions and saying, 'we piped to you and ye did not dance, we dirged to you and ye did not strike yourselves [in token of mourning]'. For John came neither eating nor drinking, and they say, 'he hath a demon' ; the son of man came eating and drinking and they say 'behold a man that is a

glutton and a wine-bibber, a friend of tax-gatherers and sinners'; and wisdom is justified by her works.

[b]

Alas for thee Chorazin, alas for thee Bethsaida, for if there had been in Tyre and Sidon the powers there are in you, long since they had repented in sackcloth and ashes. Moreover I say to you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou, Capharnaum, which art lifted up towards heaven, shalt be brought down to the grave, for if there had been in Sodom the powers there are in thee, it had remained to this day. Moreover I say to you it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

3.

I give glory to thee, oh Father, Lord of heaven and earth, that thou hast hidden these things from the wise and prudent, and hast revealed them to babes; yea, oh Father, for so was approval in thy sight. All things have been delivered to me by my Father, and no one recognises the son except the Father, nor does any one recognise the Father except the son and he to whom the son wills to reveal. Come to me all ye who toil and are burdened, and I will cause you to rest; take my yoke on you and learn of me; for I am meek and humble in heart, and ye shall find rest for your souls, for my yoke is useful and my burden light.

[a]

4.

Every kingdom divided against itself is laid waste, and every city or house divided against itself will not stand; and if Satan casts out Satan, he is divided against himself, how then shall his kingdom stand? And if I in Beelzebul

cast out demons, in what do your sons cast them out? wherefore they shall be your judges. But if I cast out demons in the spirit of God, truly the kingdom of God is come even now to you. Or how is any one able to enter the house of the strong and plunder his goods, unless first he bind the strong man; and then he will plunder his house; he who is not with me is against me, and he who does not gather with me scatters.

[b]

Wherefore I say to you, every sin and blasphemy shall be forgiven to men; but the blasphemy of the spirit shall not be forgiven. Whosoever shall say a word against the son of man, it shall be forgiven to him; but whoever shall speak against the holy spirit, it shall not be forgiven to him, either in this age or in that which is to come.

Either make the tree fair and its fruit fair, or make the tree rotten and its fruit rotten, for the tree is known by its fruit. Generations of vipers, how can ye speak good things, being evil, for from the overflowings of the heart the mouth speaks. The good man from the good treasure brings out good things and the evil man from the evil treasure brings out evil things. And I say to you that every idle word which men shall speak, they shall give account of it in the day of judgment. For by thy words thou wilt be justified and by thy words thou wilt be condemned.

[c]

A generation evil and adulterous seeketh a sign and no sign will be given it except the sign of Jonas the prophet.

5.

The men of Nineveh shall rise in the judgment with this generation and shall condemn it, because they repented at the preaching of Jonas, and behold more than Jonas

here. The Queen of the south shall rise in the judgment with this generation and shall condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold more than Solomon here.

6.

When the unclean spirit has come out of a man, he goes through places without water, seeking rest, and finds it not. Then he says 'I will return to my house whence I came out.' And coming he finds it empty, swept and adorned. Then he goes and takes with himself seven other spirits more evil than himself, and entering in they dwell there; and the last things of that man are worse than the first. So it shall be also to this evil generation.

Many shall come from the east and the west and shall recline with Abraam and Isaac and Jacob in the kingdom of "heaven." But the children of the kingdom shall be cast out into outer darkness; there will be weeping and gnashing of teeth.

DISCOURSE IV.

1.

HAPPY your eyes, for they see; and your ears for they hear; for truly I say to you, that many teachers and just men have desired to see what ye see and have not seen, and to hear what ye hear and have not heard.

[a]

2.

The kingdom of "heaven" is like leaven, which a woman took and mingled in three measures of meal, until the whole was leavened.

[b]

The kingdom of "heaven" is like a grain of mustard seed, which a man took and sowed in his field. It indeed is smaller than all seeds, but when it is grown up, it is greater than the herbs and becomes a tree, so that the birds of the air come and shelter themselves in its branches.

[c]

Again the kingdom of "heaven" is like a man, a merchant, seeking beautiful pearls; when he found one pearl of much worth, he went and sold all that he had and bought it.

[d]

Again the kingdom of "heaven" is like treasure hid in a field; when a man finds it, he conceals it, and from delight with it, goes and sells all he has that he may buy that field.

[e]

The kingdom of "heaven" may be likened to a man

sowing good seed in his field; but while men slept his enemy came and sowed tares; and when the wheat sprang up and bore fruit, then the tares also appeared. And the slaves of the master of the house came and said to him, 'Sir, didst not thou sow good seed in thy field, whence then come the tares?' And he said to them 'a hostile man has done this.' And the slaves said, 'dost thou will then that we go and pull them up?' But he said, 'no, lest while ye are pulling up the tares, ye root up the wheat with them; let them grow both together till the harvest, and at the time of harvest I will say to the reapers, gather together first the tares, and tie them in bundles for burning, but bring together the wheat into my barn.'

[f]

Again the kingdom of "heaven" is like a net cast into the sea, and collecting together [fish] of all kinds. When it was full they drew it to the shore, and sat down, and gathered the good into baskets, but the rotten they threw away.

[g]

For this reason, every scribe well instructed as to the kingdom of "heaven" is like a man, the master of a house, who brings out of his treasury things new and old.

DISCOURSE V.

1.

JESUS calling to him a little child, placed him in the midst of them and said, Truly I say to you, if ye be not turned and become as little children, ye shall not enter the kingdom of "heaven." Whoever therefore will humble himself as this little child, he is the greatest in the kingdom of "heaven"; and whoever shall receive one such little child in my name, receives me; but whoever shall cause to sin one of these little ones who believe on me, it were better for him that a mill-stone were bound to his neck, and he were cast into the depth of the sea. Alas for the world on account of sins; for it is necessary that sins come, but alas for that man by whom the sin comes. See that ye despise not one of these little ones, for I say to you that their angels in "heaven" always look on the face of my Father in "heaven."

2.

What think ye? If a man has a hundred sheep and one of them wanders away, does he not leave the ninety-nine on the mountains and go to seek the wandering one? And if it come to pass that he find it, truly I say to you he rejoices more in it, than in the ninety-nine that wandered not. So it is not the will of your Father who is in "heaven," that one of these little ones should perish.

3.

If thy brother sin, go and tell him his fault between thee

and him alone. If he sin against thee seven times in a day, thou shalt forgive him ; nay I say not seven times, but seventy times seven. Therefore the kingdom of "heaven" may be likened to a man, a king, who willed to take account with his slaves ; and when he had begun to take account, there was brought to him a debtor of ten thousand talants, And as he had not [wherewith] to pay, his master ordered him and his wife and children and all he had to be sold, and payment to be made. Then the slave fell down and did homage to him, saying—"Lord, have patience with me, and I will pay thee all." And the master of that slave had pity and loosed him and remitted to him the debt. Then that slave went out and found one of his fellow slaves who owed him a hundred pence, and seizing him he throttled him, saying, 'pay me what thou owest.' And the fellow-slave, falling before him, entreated him, saying, 'have patience with me and I will pay thee all.' But he would not, but going away cast him into prison, until he should pay the debt. But his fellow-slaves, seeing what was done, were much grieved, and they came and showed their master all that was done ; then his master, calling him says to him 'Wicked slave, I remitted to thee all that debt, when thou didst entreat me ; was it not fit for thee to have pity on thy fellow-slave, as I had pity on thee !' And his master was angry with and gave him to the torturers, till he should pay him all the debt. So shall my heavenly Father do to you, if ye do not from your hearts each of you forgive his brother.

[a]

4.

The kingdom of "heaven" is like a man, a housemaster, who went out in the morning to hire labourers into his

vineyard; and having agreed with the labourers for a penny a day he sent them into his vineyard. And he went out about the third hour and saw others standing idle in the market place, and he said to them also, 'go ye also into the vineyard and whatever may be just I will give you,' and they went. Going out again about the sixth and ninth hour he did likewise. And going out about the eleventh, he found others standing and said to them, 'why do ye stand thus all the day?' They say to him, 'no man has hired us.' He said to them, 'go ye also into the vineyard.' And when it was evening, the master of the vineyard said to his overlooker, 'call the labourers and pay them the wages, beginning from the last, even to the first.' And those [hired] at the eleventh hour came and received every man a penny. And when the first came they thought they should receive more, and they received every man a penny. And on receiving it, they murmured against the house-master, saying 'these last worked one hour, and thou hast made them equal with us, who have borne the burden and heat of the day.' But he answering said to one of them, 'comrade, I do thee no injustice; didn't not thou agree with me for a penny? Take thy own and go away. I will to give to this last even as to thee. Is it not lawful to do what I will in my own affairs? Is thy eye evil because I am good? So the last shall be first and the first last.

Deut. xv.
9.

[b]

A man had two children and coming to the first he said, 'child, go work to-day in my vineyard.' And he answering said, 'I will not,' but afterwards repenting, he went. And going to the other he said the same, and he answering said 'yes, sir,' but went not.

[c]

The kingdom of "heaven" may be likened to a king, who made a wedding-feast for his son. And he sent his slaves to summon those who had been invited to the feast, and they would not come. Again he sent other slaves, saying, 'tell those who were invited, behold I have prepared my dinner, my oxen and fat beasts are killed and all things are ready; come to the wedding-feast.' But they caring nothing went away, one to his field and one to his market, and the others seizing his slaves insulted and killed them. Then he says to his slaves, 'The wedding-feast is ready, but those who were invited were not worthy, go then into the passages of the roads, and whomsoever ye find invite to the feast.' And those slaves going out into the roads, collected all whom they found, both bad and good; and the feast was filled with guests. But the king entering to see the guests, saw there a man not clothed with a wedding-garment. And he says to him, 'friend, how did you come in thus, not having a wedding-garment?' And he was silent. Then said the king to the officers, 'binding him hand and foot, take him out and cast him into the outer darkness!' There will be weeping and gnashing of teeth. For many are invited, but few chosen. Wherefore I say to you that the kingdom of God will be taken from you and will be given to a nation that does the fruits of it.

Prov. ix
2.

DISCOURSE VI.

1.

THE Scribes and the Pharisees are seated on the seat of Moses. All things therefore whatever they tell you, keep and do, but according to their works do not, for they say and do not. For they bind burdens heavy and hard to be borne, and place on the shoulders of men, but with their finger they will not move them. All their deeds they do to be seen by men, for they make wide their phylacteries and make large the edgings; and they love the first couch at feasts, and the first seat in the synagogues, and salutations in the markets, and to be called by men 'Rabbi.' Be not ye called 'Rabbi,' for one is your teacher and all ye are brothers. And your Father, call not [any one] upon earth, for one is your Father, who is in "heaven." Nor be ye called teachers, for one is your teacher, Christ. And the greatest of you shall be your servant. And whoever shall exalt himself shall be humbled, and whoever shall humble himself shall be exalted.

[a]

2.

But alas for you, scribes and Pharisees, hypocrites! for ye shut the kingdom of "heaven" against men, for ye do not go in and those going in ye do not permit to enter.

[b]

Alas for you, scribes and Pharisees, hypocrites! for ye go about sea and land to make one proselyte, and when he

becomes [one] ye make him a son of Gehenna, double of you.

[c] Alas for you blind guides, who say, whoever swears by the temple, it is nothing, but whoever swears by the gold in the temple is bound. Fools and blind! for which is greater, the gold or the temple that sanctifies the gold? And, whoever swears by the altar, it is nothing, but whoever swears by the gift on the altar is bound. Fools and blind! for which is greater, the gift or the altar that sanctifies the gift? He then that swears by the altar swears by it and by all that is upon it; and he who swears by the temple, swears by it and by him who dwells in it; and he who swears by heaven, swears by the throne of God and by him who sits upon it.

[d] Alas for you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and ye omit the weightier things of the law, judgment and mercy and faith. But it became you to do these and not to neglect those. Blind guides! who strain out the gnat but drink down the camel.

[e] Alas for you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and the platter, but within they are full of robbery and injustice. Oh blind Pharisee, cleanse first the inside of the cup and the platter, that the outside of them also may become clean.

[f] Alas for you, scribes and Pharisees, hypocrites! for ye are like white-washed tombs, which outside appear beautiful, but within are full of dead bones and of all unclean-

ness. So also your outside appears to men just, but within ye are full of hypocrisy and lawlessness.

[g]

Alas for you, scribes and Pharisees, hypocrites ! for ye build the tombs of the prophets and ye adorn the memorials of the just, and ye say if we had been in the days of our fathers, we would not have been sharers with them in the blood of the prophets. So ye witness to yourselves that ye are sons of those who killed the prophets, and ye fill up the measure of your fathers. Serpents ! brood of vipers ! how can ye escape from the judgment of Gehenna ? Wherefore behold I send to you prophets and wise men and scribes, and [some] of them ye will kill and will crucify, and [some] of them ye will scourge in your synagogues, and will pursue from city to city, that may come on you all just blood shed on the earth, from the blood of Abel the just to the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Truly I say to you all these things shall come on this generation.

3.

Oh Jerusalem, Jerusalem, killing the prophets and stoning those sent to thee, how often have I wished to gather thy children together, as a hen gathers her chickens under the wings, and ye would not ; behold your house is left to you desolate ; for I say to you, ye shall not see me from now, till ye shall say, blessed is he that cometh in the name of the Lord. Ps. cxviii.
26.

DISCOURSE VII.

1.

AND many false-teachers shall arise and shall deceive many, and through lawlessness being made full the love of the many shall be put to flight. If they shall say to you, 'behold he is in the desert' go not out—'behold in the chambers,' believe not. For as the lightning comes out of the East and shines to the West so shall be the presence of the son of man ; where the carcase is there also the eagles will be gathered together. But as the days of Noah so shall be also the presence of the son of man. For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day when Noah entered into the ark, and knew not till the flood came and took away all, so shall be the presence of the son of man. Then two shall be in the field, the one shall be taken and the one shall be let go ; two women grinding at the mill, the one shall be taken and the one let go.

2.

Watch therefore, because ye know not in what hour your Lord comes. But know this, that if the housemaster knew in what watch the thief comes, he would watch and not permit his house to be broken into. Wherefore be ye also ready, for the son of man comes at an hour when ye expect not. Who then is the faithful and prudent slave,

whom the Lord will set over the household to distribute to them food at the right time? Happy that slave, whom his Lord coming shall find doing so; Truly I say to you, he shall place him over all belonging to him. But if that bad slave say in his heart, 'my Lord is a long time,' and begin to beat his fellow-slaves and eat and drink with the drunken, the Lord of that slave shall come in a day when he expects not, and in an hour when he knows not, and shall cut him in two and shall place his portion with the hypocrites; there will be weeping and gnashing of teeth.

3.

Then the kingdom of "heaven" shall be likened to ten virgins, who taking their lamps, went out to the meeting of the bridegroom. And five of them were prudent and five foolish. Those who were foolish, taking their lamps took no oil with them; but the prudent ones took oil in their vessels with their lamps. While the bridegroom delayed they all were drowsy and lay down to sleep. And in the middle of the night there was a cry, 'behold the bridegroom, go out to meet him.' Then all those virgins rose up and trimmed their lamps. And the foolish said to the prudent, 'give us of your oil, for our lamps are going out.' But the prudent answered, saying '[no], lest there be not enough for us and you; go rather to those who sell and buy for yourselves'; and while they went away to buy the bridegroom came, and those who were ready went in with him to the wedding and the door was shut; afterwards the other virgins came and said, 'Lord, Lord, open to us' but he answered and said 'truly I say to you, I know you not.' Watch therefore for ye know neither the day nor the hour.

4.

For as man going from home called his own slaves, and delivered to them his property ; and to one indeed he gave five talants, to one two, and to one, one, to each according to his own power ; and immediately he set out from home. And he who received the five talants went and set to work with them and made other five talants. Likewise also he [having] the two, he also gained other two. But he who received the one, went away and dug in the earth, and hid the money of his Lord. After a long time the Lord of those slaves comes and takes account with them, and he that received five talants, coming forward brought other five talants, saying, 'Lord, thou deliveredst to me five talants, behold I have gained five talants more.' His Lord said to him 'well, good and faithful slave, thou wast faithful in few things, I will set thee up over many things ; enter into the joy of thy Lord.' And he that had received the two talants coming forward said, 'Lord, thou deliveredst to me two talants, behold I have gained two other talants'. His Lord said to him, 'well, good and faithful slave, thou wast faithful in few things, I will set thee up over many things ; enter into the joy of thy Lord.' And he who had received the one talant coming forward, said, 'Lord, I knew thee, that thou art a stern man, reaping where thou hast not sown and gathering from places on which thou hast not scattered, and I feared and went and hid thy talant in the ground, behold thou hast thine own.' And his master answering said to him—'Evil and slothful slave, didst thou know that I reap where I have not sowed, and gather from ground on which I have not scattered ; it *became* thee then to place my money with the bankers,

and when I came, I should have received my own with interest. Take therefore from him the talant, and give to him who has the ten talants. For to every one who has there shall be given, and from him who has not, even what he has shall be taken. And cast out the unprofitable servant into the outer darkness.' There will be weeping and gnashing of teeth.

5.

When the son of man shall come in his glory and all the angels with him, then he shall sit on the throne of his glory, and all nations shall be brought together before him, and he shall divide them from one another, as the shepherd divides the sheep from the goats; and he shall set the sheep on his right hand and the goats on the left. Then the king shall say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and ye gave me to eat, I was thirsty and ye gave me to drink, and I was a stranger and ye brought me in, naked and ye clothed me, I was sick and ye looked after me, I was in prison and ye came to me.' Then the just shall answer him saying, 'Lord, when saw we thee hungry and fed thee, or thirsty and gave thee drink? when saw we thee a stranger and brought thee in, or naked and clothed thee? when saw we thee sick or in prison and came to thee?' And the king answering shall say to them— 'Truly I say to you, as far as ye did it to one of these least of my brethren, ye did to me.' Then he shall say also to those on the left, 'Go from me, cursed, to the fire the lasting, prepared for the devil and his angels; for I was hungry, and ye did not give me to eat, I was thirsty

and ye did not give me to drink, I was a stranger and ye did not bring me in, naked and ye did not clothe me, sick and in prison and ye did not look after me.' Then they also shall answer, saying, 'Lord, when did we see thee, hungry, or thirsty, or stranger, or naked, or sick, or in prison, and did not serve thee?' Then he shall answer them, saying, 'Truly I say to you, as far as ye did it not to one of these least ones, ye did it not to me.' And these shall go away to lasting punishment, but the just to lasting life.





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